# WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. II.—NO. 13.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-ST. UTICA, N. Y. TUESDAY, MARCH 29, 1825. [NO. 39.


## Mr. Bacon's Sermon.

We give the last part of this Sermon, entire, commencing at the close of our former extracts—but our readers will recollect that no *detached* portions of the discourse will do full justice to the author.

"I have led you to consider the social and civil influence of a well instructed Christian Ministry. The nature of this influence, as it affects the standard of public morals, the progress of public intelligence, and the elevation of public sentiment, I have attempted to illustrate, by referring you not only to the official character which ministers sustain, but also to the institutions of public utility which they patronize, and to the spirit of universal benevolence which they are labouring to create and cherish. The degree of this influence I have sought to impress on your minds, by leading you away from abstract & general propositions, to palpable and specific illustrations. A few words more, and my argument is brought to a conclusion."

"You love your country. You exult in the anticipation of its ever growing prosperity and its enduring renown. Cherish the sentiment if you will. It is a high and manly feeling. Would that I had the inspiration of a prophet, and might bring before you the scenes that are coming. Look far away to the south, and far, far to the west, and you may see an empire rising into being, to which the shores and cities of New England will be only as the hem of the garment. Every day the growing tide of population rolls farther and farther—the wilderness falls and vanishes before it; and rich plantations, and smiling villages, and crowded cities, come out upon our vision like the stars at evening. Look forth, and as your mind kindles with the thought of what a country your children will inherit—tell me, where are the Larneds, and the Whelpleys, and the Huntingtons, who are to guard the yet uncreated cities of the south and west, from pollution, and ignorance, and degradation? Where are the pastors, who are to impart instruction and all the dignity of manhood, to the millions, that will soon swarm on all those fertile plains and sunny mountains? Where are the Millses, who shall seek out all the dark corners of a country so immense, and who shall call forth and organize all the benevolence of so wide a community? Where? We are seeking to raise them up. And tell me, will you not respect an enterprise which aims at an object like this? Will you not bid it God speed? Will you not come up to aid it with your most devoted co-operation?"

"The argument admits of another application. I will not believe that your benevolence is limited by the boundaries of your native country. From your peaceful home, you look out on the world as on a dark and stormy ocean. There is a spirit abroad among the nations, restless, impetuous, and its path is like the path of the tempest.—You see it in Europe, agitating the whole mass of society. It is prostrating all the institutions of former ages. It is exciting the minds of men to new and mighty undertakings, and driving them onward with an irresistable impulse, they know not whither, or wherefore. The nations would be free and happy; but they are too degraded for happiness, and too ignorant for freedom. France has tried it, and Italy, and Spain. They would be free, but cannot. They would raise themselves to the dignity of their nature; but they are oppressed and burthened with their own degradation. Freedom—the freedom which we enjoy—is an attribute, and not an accident; it is a part of our character, rather than a circumstance in our condition. The people of America are free, because they are capable of self-government; and the people of Europe will be free, only when the same capacity shall be found in them. The nations of Africa and Asia, and the islanders of the Pacific, now slumbering in a still darker repose, will, ere long, be heaving and convulsed with the same blind influence. And those millions of men can be organized into peaceful and happy republics, only when they shall have in their characters the elements of peace and happiness; they can be free, only when they shall be qualified to govern themselves.—And as this is the indispensable, so it is the solitary condition of liberty. At this hour there is not a government on the globe, which does not exist by the sufferance of its subjects, or which does not derive all its power from their volition. The physical force of every nation is solely and purely the force of the people; and whenever the people acquire the character of freemen, it is as certain that then they will be free, as it is that till then all efforts to be free—however desperate—will be, and must be in vain. Here is an object which must be gained; and our undertaking, in the full compass of its design, involves the accomplishment of this object. We would train up ministers of the gospel, not only for our own country, but for all the countries of the world. And if we have rightly estimated the social and civil influence of the Christian Ministry, it is such as must elevate man from any degradation, and invest him with all the honours of his being. We ask you then—is not our enterprise worthy of your respect?—has it no claim on your sympathy?—none on your efforts? You long to see the fetters of despotism broken. You long to see the darkness of ignorance dispelled. And do you despise, do you disregard an undertaking like ours?"

"Such is our plea with men of worldly benevolence and worldly enterprise. But "the strain I heard, was of a higher mood." There is another, and a nobler argument. And there are those before me, to whom it comes with a more impressive appeal. Infidelity may despise, or ignorance may ridicule the preaching of the gospel; yet it has pleased God by this same foolishness of preaching to save the souls of them that believe. But how shall they believe in him of whom they have not heard?—and how shall they hear without a preacher?—Look over the world, and reckon up how many there are to whose minds the high motives of the gospel have never been disclosed. And yet death is ever and everywhere at work. The pagan dies in the darkness of his utter ignorance, no less inevitably than the Christian in the brightness and fulness of his hopes. Look forth on the world; and as you see the generations of men gliding over it like the phantoms of a dream, reckon up, if you can, how many of these immortal spirits pass to the retributions of eternity, impenitent, unholy, unforgiven. Our object is the salvation of these souls. And our efforts may not cease, till the messengers of salvation shall have gone to the most distant and desolate abodes of man. Our work will not be done, till we shall hear the song of praise to our God resounding from the uttermost parts of the earth. Our enterprise will not be consummated, till all the mountains and vallies of the globe shall ring with the shout of jubilee—"how beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth."

"Ye who love the Lord Jesus Christ, and the souls whom he hath redeemed with his blood, I need not ask if such an undertaking has no claims on you."

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We mentioned last week the formation of a National Tract Society, by the union of the American Tract Society with that of the New-York Tract Society. The proceedings are given at length in the New-York Observer, from which the following selections are made.

### PROCEEDINGS

AT THE FORMATION OF THE

## American Tract Society.

At a large and respectable meeting of the citizens of New-York, and the vicinity, from various religious denominations, at the City Hotel, on Friday evening of last week,

Col. Richard Varick

was called to the Chair, and Mr. William A. Hallock, appointed Secretary. The meeting was opened with prayer, by the Rev. Dr. M'Auley. Zechariah Lewis, Esq. President of the New-York Tract Society then proceeded to state the object of the meeting. The Board of Managers, of that Society, he said, had, some months since, in view of the great facilities afforded by the city of New-York, for circulating Religious Tracts, and the importance of uniting the efforts of the friends of Tracts throughout the country in one National Institution, resolved to take measures to form such a Society in this city, in May next, on the plan of the American Bible Society.—There being, however, at Boston, a Religious Tract Society, which had already assumed the name, and much of the character of a National Institution, it was thought proper, previous to the adoption of other measures, to address that Society, and propose a removal of the seat of its operations to New-York. This measure the Society at Boston, did not think consistent with the prosperity of the Tract Cause in New-England; and as that Society had already become so far National in its character, they proposed still to continue their operations at Boston, and that the New-York Religious Tract Society should become a Branch. To this proposition, the Board of the New-York Society felt that they could not give their assent; believing that the local advantages of this city, united with the liberality and Christian enterprize of its inhabitants, leave no room to question that it is the most favourable location for the National Institution.

In these circumstances, the Committee of the Society at Boston, proposed to unite with the Society at New-York, in forming the plan of a National Institution, distinct from both, to be located in New-York, and from which, should it prosper, the Society at Boston may receive its supplies of Tracts. And the negociation had been happily concluded in a manner calculated, it was believed, to give universal satisfaction. Such a procedure on the part of the Society at Boston, immediately suggested the necessity of erecting a house in this city, in which the National Society may enjoy every facility for conducting its operations. In order to accomplish this object, it was thought advisable to call the present meeting, for the purpose of organizing the Society, and adopting means to obtain the requisite funds; that the people of New-York may thus give to the Society at Boston, and other Tract Societies, and friends who may be invited to unite in the National Society, in May next, an assurance that the Society shall here be furnished with every accommodation; and that, by the grace God, there is here a spirit of Christian benevolence and zeal, which it may be believed, will never permit the Society to languish.

The following Constitution was then read, and unanimously adopted.

CONSTITUTION.

Article 1. This Society shall be denominated, The American Tract Society; the object of which shall be to diffuse a knowledge of our Lord Jesus Christ as the Mediator of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts, calculated to receive the approbation of Evangelical Christians of all denominations.

Article 2. Each subscriber of two dollars annually, shall be a member; and each subscriber of twenty dollars at one time, shall be a member for life. Each subscriber of five dollars annually shall be a Director; and each subscriber of fifty dollars at one time, or who shall, by one additional payment, increase his original subscription to fifty dollars, shall be a Director for life.

Article 3. Members of the Society shall be entitled to tracts, annually, to the value of one dollar, and Directors, to the value of two dollars; or, if preferred, they may receive tracts at any one time, to the value of half the sum given.

Article 4. The Society shall meet annually on Wednesday immediately preceding the second Thursday in May, when the proceedings of the foregoing year shall be reported, and a Board, consisting of a President, Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and thirty-six Directors, shall be chosen.

Article 5. The Board of Directors shall annually elect, by ballot, a Publishing, a Distributing, and a Finance Committee, each consisting of not less than three, nor more than five members; the members of which three Committees shall constitute an Executive Committee to conduct the business of the Society, and shall be, ex-officio, members of the Board. The Board shall have power to enact the Society's By-Laws, and to appoint Corresponding Committees, and Honorary Vice Presidents, Directors, or Members. Twelve shall constitute a quorum.

Article 6. To secure the interests of the various denominations of Christians, who may co-operate in this Society, its Officers and Directors shall be elected from all of those denominations. The Publishing Committee shall contain no two members from the same denomination, and no Tract shall be published to which any member of that Committee shall object.

Article 7. Any Tract Society contributing one-fourth part or more of its annual receipts to the Treasury of this Society, shall be considered an Auxiliary, and be entitled to purchase Tracts at the most reduced prices. Any Agent or Treasurer of such Auxiliary, annually transmitting five dollars to the Treasury of this Society, shall be entitled to vote at all meetings of the Board of directors; and the officers of any Auxiliary, annually contributing ten dollars, shall be entitled to the same privilege.

Article 8. The Executive Committee, subject to instructions from the Board of Directors, may admit any Tract Society to the privileges of an auxiliary, with such relaxation of the terms above described as they shall approve; and may confer such privileges as they think proper on any important kindred institution circulating this Society's Tracts.

Article 9. All Benevolent Societies and Institutions, and individuals purchasing for gratuitous distribution or to sell again, shall receive Tracts at reduced prices.

Article 10. That the benefits of the Society may be enjoyed no less in distant places than near the seat of its operations, the prices of its Tracts shall be, as far as practicable, the same in all parts of the United States.

Article 11. All meetings of the Society, the Board of Directors, and the Executive Committee, shall be opened by prayer.

Article 12. The President, or in his absence, the Vice President, or other officer first on the list, in the city of New-York, at the request of five Directors, may call special meetings of the board of Directors, or of the Society, causing three days' notice of such meetings to be given. And any two members of the Executive Committee may call special meetings of that body.

Article 13. This Constitution shall not be altered, except at an annual meeting, and by a vote of two thirds of the members present.

After the adoption of the Constitution. Officers for the Society till the time of the annual meeting in May, were unanimously elected, in nearly equal numbers from the Episcopal, Presbyterian, Baptist and Methodist denominations, and embracing individuals from the other principal denominations in the United States.

S. V. S. Wilder, Esq. of Boston, Mass. was elected President. The Publishing Committee consists of Rev. James Milnor, D. D. of the Episcopal Church; Rev. Gardiner Spring, D. D. of the Presbyterian do; Rev. John Knox, D. D. of the Dutch Reformed do; Rev. Charles G. Sommers, of the Baptist. Of this Committee Rev. John H. Church, D. D. of Pelham, N. H. Rev. Justin Edwards, of Andover, Mass. and Rev. N. Bangs of New-York, were elected Corresponding Members.

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A SABBATH SCHOOL BLESSED.

The following account of the origin, progress and happy effect of a Sabbath School in Columbia, S. C., published in the Southern Intelligencer, affords great encouragement to the Teachers and patrons of these Institutions.

In the early part of last summer, a few individuals of Columbia, agreed to combine their efforts, and attempt the formation of a Sabbath School at Jackson Creek Church, nine miles from Columbia. The neighbourhood was almost wholly destitute of Gospel privileges; the church had been without a pastor for more than two years; and the members of it were in a lamentable state of coldness and indifference. It was thought that twenty or thirty might be collected every Sabbath to receive instruction. Under these circumstances, on Sunday 4th of July, the school was opened; and to the surprise of all, about fifty-five presented themselves as scholars; twenty-five or thirty more were added on the following Sabbath; and the number continued increasing until upwards of a hundred and twenty names were enrolled on the list. During the summer the average number of attendants was one hundred and ten; and many of them were considerably advanced in life, parents bringing their children with them. Inclemency of weather seldom detained the scholars at home, although many had to walk from four to six, and some eight miles. Not more than twenty were able to read the word of God. After the lessons were all recited, about an hour was generally spent in singing and prayer, reading portions of the scripture, &c. Some of these seasons were truly refreshing. Great solemnity generally prevailed; it was not long before several who had previously been careless and indifferent about eternal things, began seriously to inquire what they should do to be saved. In October six scholars openly professed the name of Christ, and united with the Church.—Since that time five more have been added. Professors of religion appear to have aroused from their state of insensibility, and are engaged in the work of the Lord. They now have preaching regularly once a month, and are occasionally visited by clergymen from Columbia and adjacent places. The school has been continued through the winter, and is still well attended, though much thinner than during the summer; the number varies from fifty to eighty, the majority of whom are able to read the word of eternal life.

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SYRIAN CHRISTIANS ON MOUNT TOR.

[In his journey from Jerusalem to Bagdad in February of last year, Mr. Wolff, the Missionary, tarried for a short time at Merdeen, a city of 11,000 inhabitants, situated about 45 miles S. of Diarbekir in Asiatic Turkey, near the confines of Persia. During his residence here, he obtained the following interesting information respecting the Syrian Christians of Mount Tor. We do not remember ever before to have met with an account of these people. They live in a part of the world which is seldom visited by Europeans.]—*N. Y. Observer.*

*Feb.* 25.—Mount Tor, two days journey from Merdeen, is a country which ought to be attened to. That mountain is inaccessible to the Turks; and Bishop Abdalhad, a native who goes there every year, and who is highly esteemed there, gave me the following account of it:—

There are 100,000 Syrian Christians, who speak the old literal Syriac language, and very few of them understand Arabic. They do not acknowledge the Turkish authority, and the Turkish governor of Merdeen, does not dare to exact tribute from the Syrian Christians of mount Tor, who come sometimes to Merdeen, for fear they should attack the town. They abuse the Turks and call them dogs; and it often happens that Turks and Yezidi, publicly turn Christians upon mount Tor, and the whole mountain then resounds that a Turk has become a Christian. No Catholic Missionary ever dares to go there, for they would immediately put him to death. Many of them reach the age of one hundred and thirty years. They curse Mahomed as soon they see a Turk. They sometimes go to battle one against the other, or against their neighbouring enemies, the mountaineers of Mehal Lamia. The bishops and the priests are their leaders on these occasions.—Bishop Abdalhad himself, was, during his residence upon mount Tor, frequently obliged to extinguish the candle upon the altar and to take up the arms which are always placed at the altar near the Gospels, and to go out with his flock against the enemy.—Abdalhad told me with the greatest simplicity, that his brethren upon mount Tor are like the Turks; the brother murders the brother. (Abhu yaktul abhu.) They love their Syrian brethren at Merdeen, and treat them kindly when they come to mount Tor; and they kiss the hands and the garment of the Syrian patriarch of Merdeen, although they do not acknowledge his jurisdiction, as they have their own patriarch. They occupy 102 villages. At Baribrina, there are two patriarchs, patriarch Bar Thom, and patriarch Mirza; and there are four and twenty churches; and bishops, priests, and deacons not a few. They have four great convents inhabited by monks.

*From the Brunswick (Me.) Baptist Herald.*

### REMARKABLE PROVIDENCE.

The following interesting circumstance, which occured in this town a few years since, may be relied on as a fact, as the writer received it from the party concerned.

The family of a pious woman was reduced by poverty almost to a state of starvation. Her husband had been for some time confined to his bed by sickness, and she, having her time taken up by attention to him, had been unable to provide for herself and children. One evening when they had eat their last morsel, not even so much as a potatoe being left for their next meal, the good woman, borne down with fatigue and sorrow, knelt in the presence of her little innocents and laid her case before the Lord. While praying she felt an unusual degree of confidence in Him, who alone knew her distress. This produced a calm and peaceful frame of mind, and in this state state she, with her family retired to rest. At a late hour in the night a person knocked at the door and asked if they were in bed? The woman answered in the affirmative and desired to know who was at the door? On being told "a friend," she arose and went to the door, where, to her surprise, she was prented with nearly a week's provisions for herself and family. The person left her without giving a reason for his appearance at so late an hour, and only requested that she would say nothing about the matter.—She was the more astonished as it came from a source the least expected. Her gratitude can be more easily conceived, than expressed. God grant that this remarkable providence may be a blessing to all such as are in want, and that they may receive grace to trust in him, who is not unmindful even of the lily of the field, and without whose notice not a sparrow falleth not to the ground.

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A TRAVELLER.

The Nantucket Inquirer informs us that Capt. Benjamin Worth, sailed from Nantucket in 1783, and has since that time been abroad in the maritime employments, thirty four years During this period he has made eight voyages to the Pacific ocean, five to the Brazils and Africa, four to the Coast of Guinea, one to London, one to the Grand Banks, and one to the North West Coast & Canton, in all which he has sailed by computation, 979,960 miles, making three an hour, night and day, for the average of the whole thirty-four years. He has passed Cape Horn sixteen times, the Cape of Good Hope twice, circumnavigated the Globe twice, visited nearly all the ports on the western coasts of North and South America, New Holland, New Zealand, and more than forty Islands in the Southern Pacific Oceans.

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## Fragments.

As faithful subjects, we must cheerfully pay God the tribute he requires of us. This is not like the tribute which earthly kings exact; who as much depend upon their subjects for the support of their power, as their subjects do upon them for the protection of their property. But the tribute God requires of us, is a tribute of praise and honour; which he stands in no need of from us. For his power is independent, and his glory immutable; he is infinitely able of himself to support the dignity of his universal government. But it is the most natural duty we owe him as creatures. For to praise him, is only to shew forth his praise; to glorify him, to celebrate his glory; and to honour him, is to render him and his ways honourable in the eyes and esteem of others. And as this is the most natural duty that creatures owe to their Creator, so it is a tribute he requires of every one of them in proportion to their respective talents and abilities to pay it.

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Some kind of knowledge or other the mind is continually craving after, and after a further proficiency in. And by considering what kind of knowledge it most of all desires, its prevailing turn and temper may easily be known.

This *desire of knowledge*, like other affections planted in our natures, will be very apt to lead us wrong, if it be not well regulated. When it is directed to improper objects, or pursued in an improper manner, it degenerates into vain and criminal curiosity. A fatal instance of this in our first parents we have upon sacred record.

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God, who knows and looks at the hearts of all his creatures, will accept of nothing but what comes from thence. He demands the adoration of our whole souls, which is most justly due to him who formed them, and gave them the very capacities to know and adore him.

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Nothing is more common than to say, when a person does not behave with due decency towards his superiors, such a one does not understand himself. But why may not this with equal justice be said of those who act in an ill manner towards their inferiors? The expression, I know, is not so often thus applied; but I see no reason why it should not, since one is as common and as plain an instance of self-ignorance as the other.

# Religious Intelligence.

FROM THE SANDWICH ISLANDS.

Accounts from the Sandwich Islands are to September 9th.

A gentleman of this town, says the Boston Courier, has favored us with the following extract of a letter from his correspondent at the Sandwich Islands, dated

"*Wha-hoo, Sept.* 8, 1824.

"Tamoree, late king of Atooi, died 26th last May, and the island having been formerly ceded to Riho Riho, was taken possession of by Krymakoo as regent. The Atooi chiefs were exceedingly dissatisfied with the cession of their islands in the first instance, and were held in subjection only by their king being kept here as a hostage. This dissatisfaction was increased by an unpopular governor being set over them, and by other acts; and on Sunday the 8th of August, some of the Atooi people, with George Tamoree at their head, made an attack on the fort, with an intention of seizing the arms and ammunition. The attack was ill-planned, and was consequently unsuccessful. They were repulsed, and about twenty men and one or two chiefs left dead. Krymakoo, with Tamahamaha, the new governor, shut themselves up in the fort and despatched their vessel for assistance. Since this time the Islands have been in a perpetual turmoil. All business is at an end, except the war; the vessels have all been kept in requisition to carry troops, and the natives are all the time training and firing off their guns. When Krymakoo had about 1000 or 1500 natives, and many chiefs from the Windward Islands, he marched out of his fort and attacked the Atooi people in their intrenchments. The latter were beaten and retreated, leaving many dead. George retired to the mountains, with only a few followers, and the troops of the governor set out to scour the Island. Since then the war has become almost one of extermination, and has been prosecuted with savage barbarity.

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The facts, as we learn them from undoubted authority, are these—George Prince Tamoree, son of Tamoree, king of Atooi, was, some years since, sent, with several other Sandwich Island youths, to the Foreign Mission School at Cornwall, Connecticut. Several of his companions became hopefully pious; but he remained obdurate. When the first mission embarked, it was deemed important that he should accompany it; not, however, on account of any religious influence which was expected from him, (for his character afforded no ground for such expectations,) but because he was the son of one of the principal chiefs on the island, who had expressed strong desires for his return, and who would be likely to befriend those who brought his son back. He embarked with the missionaries, and accompanied them to his native islands. Their expectations were answered. Tamoree received his son with joy, and has ever since been on most friendly terms with the mission.

But such was the dissipated conduct of George, that he soon lost the confidence of his father, and never regained it.

Tamoree, at his death, secured his property and the island to Krimokoo and Kaahumanu, in trust for Reho-reho, who was then absent on his voyage to England. This arrangement displeased George; and, in connexion with one or two other chiefs, and a party of the natives, he attacked a Fort at Wimaah, but was repulsed. Krimakoo then called in the missionaries, and requested them to give thanks to Jehovah for the victory; after which he sent them all to Woahoo, in a vessel which went for reinforcements. A thousand men came, George and his party were defeated with some loss, and George fled to the mountains, where he was concealed from his pursuers at the latest dates. Krimokoo wished, if possible, to take him alive.

The missionaries apprehend no other serious disturbances; have been in no personal danger, and expect none.—*Recorder & Telegraph.*

Extract of a letter from Mr. Whitney, one of the Missionaries at the Sandwich Islands, to his friend in New-Haven, Connecticut.

"*Tauai, August* 3*d*, 1824.

DEAR BROTHER,—Some months since, I wrote you a hasty line in answer to yours, by a missionary friend. Our prospects at that time were perhaps more encouraging than at present. We have lately been called to part with a most valuable friend and patron. Taumuarii, King of this Island, died on the 26th of May last. Not a little confusion has been the consequence of so great a change as the death of a Ruler, whose word was the only law of the land. The government of the Island has now fallen into the hands of Karaimoku, one of the windward chiefs. His nephew Kahalaia, is appointed Governor in his absence. He is a young man who promises well to support christianity, but we have much to fear from his habits of intemperance. The death of Taumuarii, is a dark, mysterious, providence. Yet we desire to bow to the dispensations of him, who knows infinitely better how to carry on his work and build up his church than we do. He will have his own instrument and *we* poor brittle clay, have no cause to complain why is it so? I doubt not but you are ready to ask, whether this heathen ruler had become acquainted with the way of salvation. We have a comfortable evidence, that he died in the faith of the gospel. For several months previous to his illness, his conduct was such as to recommend the religion of Christ. His heart was much set on teaching his ignorant subjects, the best of things. About ten days before he was taken ill, he wrote me a very comforting letter, requesting me to spare no pains in the instruction of his people. Saying "my heart rejoices much in the good word of Jehovah." We trust he is among the first fruits of this land, now casting his crown of glory at the feet of the Redeemer.

PALESTINE MISSION.

The following is an extract from a letter of Rev. Pliny Fisk, as published in the Missionary Herald for March.

*Christian Intercourse at Beyroot.*

*Tuesday, May* 4.—We reached Beyroot.—My heart beat high with joy, as I drew near the dwelling of my brethren and sisters. I had long anticipated this interview. Just before they reached Malta, I sailed for Egypt. Just before they arrived at Beyroot, I set off for Jerusalem. But we were brought together just when, worn down by studies, sickness and journies, I most needed repose and relaxation in their society. This revival of old, and forming new acquaintance and friendship, this season of inquiry and conversation about far distant and dearly beloved friends, this reviving the recollections of days and of scenes long gone by, these days of busy, friendly, joyous intercourse, have greatly served to revive the spirits that drooped, to refresh the body that was weary, and to invigorate the mind that began to flag. I came here tired of study, and tired of journeying, but I begin to feel already desirous to re-open my books, or resume my journies. We have joined as one to praise God for bringing us to this land. We have consulted freely on the measures to be adopted, and the difficulties we have to encounter. But in the midst of our conversations, singing, prayers, and reading, we often seem to forget that we are in a land of Turks, tyranny, superstition, and intolerance. I suppose we are as cheerful, contented, and happy, as any little circle of friends in our happy country. We have had several meetings to discuss questions relative to our mission and missionary labors. We have spent two days in fasting and prayer, and we have once renewed all our vows at the table of our Lord. Dear brother Parsons! ah how would his tender, affectionate heart have rejoiced to welcome such a company of fellow laborers to this land. But he is happier in union with the blessed above.—And if, with all the imperfections that attend our intercourse here, Christian society is still so cheering and so sweet, oh what will be the joys of that day, when all the ransomed of the Lord shall meet, each perfect in the image of his Saviour! The hope of that cheers me, while far separated from those I love. Meeting with those who bear my Saviour's image, revives the hope, and seems to give me a foretaste, of its fulfilment. O for grace to be faithful until that perfect bliss shall be obtained.

Yours very affectionately,

PLINY FISK.

*Beyroot, May* 25, 1824.

CONVERSION OF JEWS IN THE NETHERLANDS.

*To the Editors of the Jewish Expositor.*

GENTLEMEN—The following is an extract of a letter from a Christian friend, who is travelling in the Low Countries, bearing date Sept. 15.—If it appears as interesting to you as it does to me, in affording collateral evidence of the divine work which is proceeding among the Jews, you will give it a place in the original communications of your miscellany. Your's, &c. C. F.

"I hasten to introduce to you the family of Mr. D. C., with whom we dined on Friday; he is a Jew of good family and interesting young man of very superior talents and was a student at L. His ancestors were originally Spanish. Driven from their native country by persecution, they took refuge in the Pays Bas, where the Jews have, for a length of time, been tolerated and even protected.

"D. C. and his cousin C. being both very clever, were entered as students at L., one for the law, the other for physic. They were successful in their studies:—D. C. having a poetical turn, became acquainted with the great Dutch poet, B. a very wonderful man, and a true Christian. With him these young Jews passed much time, and being desirous to know something of their forefathers, they searched the Spanish records, traced pedigrees and found their own. Mr. B. directed their inquiries to the Bible, and read it with them, confining himself to the Old Testament. The young men were struck with the contrast between the ancient Jews and the modern, and they determined to live like the Jews of old: they let their beards grow, and strove to conform to the law in every particular. This brought them much in prayer to God, and they began to question Mr. B. respecting the Messiah: they found he was not only spoken of in the Bible as a great earthly king, (as they had been taught to believe him by their traditions,) but as God, hiding his glory, becoming poor, despised, and rejected. All this time the judicious Mr. B. did not urge the reading of the New-Testament, but contented himself with calling their attention to the prophecies concerning the humiliation and glorification of the Messiah, and such other truths as were obvious in the Old Testament. *Mr. D. C. told me himself, that he was a Christian, and had a view of the Trinity, before he had read the New Testament.* At length he asked Mr. B. if the Messiah of the Christians answered to the account given of him in the Old Testament. The New Testament was then put into his hands; and indeed it does melt the heart, and humble the Christian to the dust, to hear this converted Jew, in his warm and eloquent manner, describe his feelings on reading in the sacred pages of the Gospel, the fulfilment of all those promises which had excited his longing desires in the study of the Old Testament. He said to his cousin C. upon his first looking into the gospels, 'There is more in the Christian religion than ever we believed.' The cousin, in surprise, replied—'Are you a Christian?' They only exchanged looks on the subject, but each guessed what was passing in the mind of the other. Then did these lofty-minded Jews become lowly, and walked softly, hardly daring to believe that the compassion of the Saviour could reach them. I have enjoyed much conversation with them both: Mr. C told me that the first time he read that affecting passage, "How often would I have gathered you, as a hen gathereth her chickens under her wings, but ye would not," he wept sorely.

"Mrs. D. C. is a sensible and interesting young woman; she was not married at the time all this was passing in the minds of these Jews, but being a cousin of Mr. D. C.'s, he had opportunities of communicating his views both to her and her mother, and he succeeded in bringing them over to Christianity; soon afterwards they were married, and the whole family were baptized. Last night we went to Mr. D. C.'s, and heard him pray, and indeed I have not before heard such a prayer:—it reminded me of Daniel praying and confessing the sins of his people.—We then sat round, Mr. and Mrs. D. C., her mother and sister, Mr. C. and another cousin, all converted Jews, though some of them not yet baptized. Mr. D. C. expounded the 53d of Isaiah, afterwards they sang a hymn. What I felt can be better imagined than described.

"We were so delighted with all that Mr. D. C. told us of the great and good Mr. B. that when we returned to L. we went to see him. He told us that there is a very earnest desire awakened among the Dutch for the education of the Jews."

AFRICAN COLONY.

Very interesting despatches have lately been received at the Office of the American Colonization Society in this city, (says the National Intelligencer,) and also at the Navy Department, from the Colony at Liberia, which are in the highest degree satisfactory. The Colony is under good improvement, and is rapidly improving. The utmost respect has been paid to the instructions of the Society, and the system prepared for the government of the colony has been cheerfully acquiesced in—receiving a consentaneous support from the people, which is not a little promoted by the agency which the Magistrates and Council have in the deliberations of the Agent, and in the administration of justice. The laws are very sparingly multiplied, but, when formed, are exactly enforced. A small uniformed military force is established for the preservation of police, &c. and the military are periodically called out in the number requisite for sentries. Since the organization of the guard, there has not been a single instance of the public stores being pillaged, as had frequently happened before. Upon the whole, the reports present a picture of an excellent provincial government in successful operation.

The population of the Colony is about 380, of whom about three-fourths are grown persons.—Three only have died within the last six months, and those from old age, &c. Two marriages had taken place within the last four weeks.

*From the Western Luminary.*

The following unaffected letter from Miss F. Goodridge, formerly of Lexington, Ky. will be read with interest by the friends of missions. She is a missionary teacher, at a station in the North West, among the American Indians, under the care of the Baptist Church.

"*Carey, St. Josephs, January* 19, 1825.

"Dear Brother and Sister,—When I last wrote to you, the good work of God had just commenced in our mission family. I am rejoiced to tell you that it still continues. Never did I see the power of God so conspicuously displayed in any former revival of religion, as it has been of late in this family. To hear the Indian children relate the exercises of a true penitent, (some of whom could not speak English at all, and others but very imperfectly,) to hear them tell what bad hearts they had, what great sinners they had been—that they were afraid to shut their eyes to sleep, lest they should awake in the *bad place;* and then hear them say they had lost the burden of their sin and guilt—to hear them tell how precious Christ appeared to them, that they hoped he had pardoned their sins, has been truly affecting and comforting. The small children are seriously concerned. Some we hope have experienced a change of heart, who have not yet been baptized. Ten were baptized in six days, viz. the Black Smith, one an old man, a German, who assists in the work of the kitchen—(he has been ignorantly brought up, as ignorantly as the poor Indians who roam these forests; he gave a very satisfactory evidence of a work of grace) —eight of the Indian children, the eldest twenty years old, the youngest eleven. I think it would be pleasing to you to hear the exercises of one or more of the children in their own words. The following is a literal specimen:

"When you baptize Mr. French, then I think I was very bad too—I thought I would quit every thing that is bad, and sometimes I forget it. Then I be very sorry, then I think I will be good, and I come to where the boys play, and say something bad, and I do bad too. Sometimes it seems like somebody speaks to me, and say, never mind, you need not be good now, it will do by and by. Sometimes I feel sorry, and I try pray, and I cant pray; and I get down on my knees to pray, and then I feel ashamed, and I cant pray; my heart seem very bad, and I thought nobody so bad as me; and it seem like I see all my wickedness, and it all come upon me, and I feel like as I was sinking down to the bad place. Last Friday I was in the kitchen; I feel bad, and I go out in the night and stand by myself a long time, and feel so sorry for my sins, and it seem like they all come on me; there I try to pray, and cant pray; then I just say in my heart, Lord take pity on me, and it seem like he did not hear me, and would not forgive me. I stay there a long time and cry. Then after that, while I stand there, *the heavy was all gone, and I feel light.* Then I go into the school-house to prayer, and when they sing, it seem like I never heard that before; my heart feel very glad. I dont feel happy all the time; sometimes all seem very dark. To-day I feel very well." "Do you love God my son?" "I dont know; know I ought to love him; but I am so wicked I cant love him as I want to." "Have you thoughts about Jesus Christ?" "Yes Sir." "What did he come into the world for?" "To keep us from going to hell—to save us poor lost sinners."

"The above account is written as nearly in his own words and style as possible.

"The children, instead of spending their evenings in playing, read the Scriptures, sing and pray. Some of the neighbouring Indians are serious. O that the good work might spread among the poor Indians; that this wilderness in a spiritual sense might bud and blossom like the rose. Surely the set time to favour Zion is come! Never did I realize so sensibly the blessings of a revival. May we be enabled to praise the Lord for his goodness, and his wonderful works to the children of men."

## REVIVALS.

A correspondent writes us that the revival continues to progress with power in the vicinity of Palmyra, and that several hundreds have already become hopeful converts within six or seven miles of that village. Should not such signal displays of divine mercy, serve to arouse the occupants of other portions of the spiritual vineyard to greater engagedness in their Master's service; and to increasing fervency of supplication for the descent of similar blessings?

We have just received the report of the state of religion within the bounds of the Presbytery of St. Lawrence, presented the 3d of February last. The report is chiefly made up of notices of revivals several of which we have formerly alluded to; but as it gives additional particulars respecting these, and presents a general and connected view of all the revivals within the bounds of the Presbytery, we give this portion of the narrative without abridgment.

Whilst we gratefully acknowledge the goodness of God in letting fall some mercy drops in other places, we would mention the following as particularly favored by the outpouring of the Spirit.

In Orleans 37 have been hopefully converted from the error of their ways during the past year, and between twenty and thirty in places near, have been subjects of the grace of God. In this place, one of the most obvious means of good, has been praying for individuals. There is yet a degree of feeling among the impenitent, and of solicitude on the part of the professors.

In Carthage and Wilna, the work has been interesting, and more than thirty have been hopeful subjects of conversion.

Leyden has been blessed the year past, in a remarkable degree. For many years, this people have been in a deplorable condition. The word preached appeared to be only a savor of death unto death, and iniquity abounded in all its destructive forms. But about the middle of April, a cloud arose which proved to be surcharged with mercy, and began to pour its blessings on this long forsaken people. But Satan was not easily driven from his resting place. Many rose up in arms of rebellion against the cause, & gave melancholy evidence of the depravity of the human heart. But it was the Lord's work, and slim was the opposition of man. About two hundred hopeful subjects of divine grace, are the fruit of this season of refreshing from on high. About four times as many as formerly now attend on the preaching of the word. Several also in adjacent places have given evidence of a change of heart.

Denmark has also been favored with a partial awakening. The former situation of this people has been extremely unfavorable and many circumstances threatened the annihilation of the church; but God has graciously visited them, and more than thirty, we trust, have been brought into the kingdom.

Over Brownville, the cloud of mercy has also spread itself, and about forty are rejoicing in hope. Opposition from the enemies of truth in this place, has been strong and untiring, but the Lord has manifested himself still stronger, and many stout hearts have been made to bow. Among the number, there have been several cases of peculiar interest, as to subjects and circumstances. A few miles from Brownville, about sixty have recently been added to the Baptist church.

Martinsburgh is now receiving a divine shower. The present number of hopeful converts is more than fifty.

Cape-Vincent has been favored the season past. When first the Lord made bare his arm in this place, the weapons of rebellion were put in operation. But this only filled the house of worship, and deepened the interest of many in the sacred cause. About 20 have been added to the church.

Le Ray. The year past has been an interesting time in this place. In May a missionary sent out by the "Female Missionary Society of the Western District" began his labors here. Great opposition was at first manifested, but the Lord poured out his spirit and solemn times ensued. In the midst of the work, party spirit began to appear. But Christians adopted a measure which we would ever recommend in such cases. When any altercation arose between individuals, notice was given to a few of the nearest neighbors, and a number immediately collected for a prayer meeting. Thus party spirit was overcome, as to its immediate injurious effects. The solemnity increased, and the work became general. In this work there were many interesting cases. Infidelity gave way, and many who had established themselves in heretical principles, trembled, bowed, and became humble believers in the doctrines of the Gospel of Christ. The number of hopeful converts is about eighty. Thirty have united with the Presbyterian church.

Antwerp. The power of God in the salvation of sinners has also been manifested in this place under the labors of the individual who spent some part of his time in Le Ray. About thirty have been added to the church.

*Lowville First Church.* In the midst of summer, the work of the Lord in this place began to be interesting. Party-spirit arose, and for a time wore a threatening aspect: but, by the prayers and exertions of those who loved Zion, with the blessing of God, the danger passed by, and the heavenly dove deigned to tarry. The work continued till within about a month. The number of hopeful converts is more than two hundred. One hundred have united with the Presbyterian Church. A circumstance encouraging to Sabbath Schools is worthy of special notice. Fifty-one connected with the Sabbath-school, are among the number rejoicing in hope.

Besides the above mentioned places, there are some in which there has been a degree of excitement at different times during the year, but no special work; though in several of them, the tone of feeling on the subject of religion is higher than formerly.

While the Presbytery rejoice at the recollection of these great spiritual blessings, they have cause to mourn over other places that remain "as the heath of the desert," and they would humbly ask, why it is that such places are passed by, while yet they are favoured with the ordinances of the gospel? They would not "pry between the folded leaves" of the counsels of the Almighty: but would suggest this inquiry as furnishing matter for self examination to ministers and professing christians—Whether there may not have been a want of fidelity on their part, so that the blood of souls will be required at their hand. The thought is awful and the responsibility immense.

*Extract of letter, dated Aurelius, Washington Co. Ohio, Feb.* 17, 1825.

There appears at last, after a long, cold, dead season, to be a stir in the minds of the people in this and the neighbouring settlements: many that seldon entered the house of God are now constant attendants of our prayer meetings; dark nights, and dirty roads is no longer an excuse, though the distance some have to go, is three miles.—the meetings are solemn and many are seeking an interest in their Saviour. A few have come forward and acknowledged the sinfulness of their past lives, and we trust have become new creatures. May they through the help of God continue to the end.

The Rev. Charles S. Robinson, a missionary of the United Domestic Missionary Society, stationed at St. Charles, in Missouri, writes to the corresponding secretary of the society, under the date of the 3d of November, as follows:—"In regard to religion, I am happy to say, the prospect is encouraging. There is an unusual desire for the word of life, in this section of the country. I could not answer one half the calls, were I to preach every day for months. It now becomes painful to inform the people in many settlements I cannot visit them, especially those that send over the Macedonian cry from the state of Illinois. I think the field in this part of our land is ripening for the harvest. But where are the labourers?

*Extract of a Letter, dated Prattsburgh, Steuben Co. N. Y. Feb.* 25, 1825.

I have the happiness to inform you, that a powerful revival of religion commenced in the town of Prattsburgh, a few weeks since, which appears to be increasing. Between 40 and 50 entertain hopes that they have passed from death unto life. This work of grace is pretty general throughout the town, and extends into the adjoining towns of Conhocton and Naples, where there are remarkable displays of the divine power and grace, in the conviction and conversion of sinners. The friends of the Redeemer have never witnessed so extensive a revival of religion in this part of the country, as at the present time.

*A ministering brother in New Ipswich, (N. H) in a letter to his friend at Washington City, says:—*

"There has recently been a precious revival in Rockingham and Westminster, Vt. Since its commencement in August last, I have been with the brethren in those places one fourth of the time; and have had both the pleasure and honour of going into the baptismal waters with sixty, since the first of September. Ninety or more have joined the Pedobaptists, and about twenty are formed into a church upon the plan of Robert Hall."—*Columbian Star.*

WESTERN RECORDER.

UTICA, TUESDAY, MARCH 29, 1825.

Our readers are presented in to-day's paper, with an abstract of the recent proceedings at the formation of an American Tract Society, in the city of New-York, together with the constitution of the Society. Much interest appears to have been excited in behalf of this institution; and the fact that several different denominations co-operated in projecting it, should be looked upon as a token that great good may be expected from its operations.

Whether the institution is to be permanently located in New-York or Boston, depends, we understand, on the liberality of the citizens of New-York. It is calculated that $20,000 will be expended in erecting a suitable edifice; but as $12,500 were subscribed at the single meeting above alluded to, it seems probable that the residue of the required sum, will be speedily raised in that city, which circumstance is to decide the location.

Twenty thousand dollars, at first view, seems a large sum to be devoted to the building: but when it is recollected that the London Tract Society employs *twenty printing presses;* and that the branch Societies, of which the American institution is composed, already employ *six*; and that a constant accumulation of tracts will be required to meet the rising demands of our country, the sum fixed upon will not be deemed too large, especially, as the building when erected, will serve to give permanence to the institution and attract some share of public attention to the interests of the Society.

*Prize Essays.*—The communication published in the last Recorder, proposing the establishment of a fund at Hamilton College for Prize Essays, has been seconded by a respected correspondent, whose favour appears in our last page to day. A small sum it seems has been subscribed to this object by a stranger whose donation cannot be accepted unless an additional amount is obtained. The object is certainly a good one, and we hope that some of the benevolent in this vicinity, will speedily take it in hand. And suppose that the citizens of this village should undertake to raise the contemplated fund? An Essay, whether on the subject proposed, or any other one would, perhaps, not be lost to the inhabitants of a village of this size; and as to the incitement it would furnish for improvement in writing, this would be useful every where.

It appears from the subjoined article, that another Prize Essay is in contemplation at Williams College on the same subject as formerly: but whether this subject or some other one, or a whole class of subjects were best to be selected for the object we have in contemplation, is perhaps a question that can be most conveniently decided after the amount that can be raised is ascertained.

We are authorized to add, that a second sum is offered to this object by a gentleman of this village on condition that an amount be raised not less than *two hundred dollars.*

WORCESTER PRIZE ESSAY.

*Williams College, March 9th,* 1825.—A premium of five dollars will be awarded by the three senior Officers of this College, to the best original Essay on the evils of Intemperance and the most effectual means of prevention, sent, post paid to me, before the first day of August next, by an alumnus or undergraduate of this College. No Essay to be more than thirty

minutes long. Each one should have some name written on it, and be accompanied with a sealed paper containing the true name of the writer, and superscribed with the name written on the Essay. The sealed papers covering the names of unsuccessful competitors will be destroyed, unopened, and the Essays delivered to any persons authorized to receive them. No Essay will be entitled to the premium, unless deemed worthy of it, though it should prove to be the best. The successful Essay will be published, with such corrections as may be deemed necessary. E. D. GRIFFIN.

*Historical Books.*—Some very judicious remarks appears in a late number of the Christian Mirror, in which the writer makes exceptions, against the books which are usually put into the hands of youth while pursuing the study of history.

Military glory, for instance, forms the leading theme of history. The dextrous destroyers of their species, which are the heroes of narration, are so made to enlist our sympathies and our judgment in their favour, as afterwards to render it difficult for us to look upon them in their true light. Their follies are nothing, their vices are next to nothing, and even their infidelity is placed to the account of heroism.

Or if some wise man of ancient times, is made to figure before us—his wisdom, though of the growth of *this world*, is represented as without parallel; his sentiments, though at variance with the dictates of Revelation, are to be received as oracular; and his life, though checkered with crimes, is placed under all the advantages of *comparative* innocence. We are required to make allowances for the times in which he lived; and on the whole, to revere and admire him as the benefactor of his species.

True religion on the other hand, is often treated as a nonentity or stigmatized with the charge of fanaticism. Disadvantageous comparisons are drawn between christian and heathenish morality. Piety is made to stand forth as the companion of hypocrisy and the champion of ignorance and bigotry; while the morality of the worshippers of terrestrial gods, is stripped of its odious deformity and painted in all the charms of Arcadian innocence and simplicity.

It is said that these false representations may be pointed out to the young pupil during his recitations; but is this thing generally done?—and in any case is it done with such advantages of feeling and excitement and energy, as are enlisted by the historian in the cause of error? By no means. The remarks of the best of instructers will often pass unheeded; while the historian with all his powers of animated description and classical illustration, retains his hold on the mind of the pupil; and seldom fails of imparting, however insidiously he may do it, some portion of his own spirit into the minds of his admiring readers.

The writer of *fictitious* narrative frequently exerts a most pernicious influence on his readers. But the historian, by claiming full credence for his representations, exerts a ten-fold influence; and it may well be doubted whether the rise of modern infidelity is not in a great measure to be attributed to the operation of this cause.

We are glad to see any body awake to this important subject. Children's books generally, are undergoing a change for the better; and it may be hoped that books, intended for the improvement of the *youthful mind*, will soon be made the subject of earnest and critical investigation.

*Jefferson County Bible Society.*—The Eighth Report of the Jefferson County Bible Society, has just been received. It sets forth the former languid condition of the institution; and represents its recent operations as somewhat extended and efficient. During the seven years of the Society's existence, "it circulated only 680 Bibles and 457 Testaments, of which number 150 Bibles and 100 Testaments were received as donations from distant Societies." This was indeed doing but little in proportion to what ought to have been done in the whole county of Jefferson; and the members of the Society do not hesitate to speak of the circumstance in terms of self-reproach.

Might not the Oneida County Bible Society do well in making a similar confession? It accomplishes little, in proportion to what remains to be done; and still less, we believe, in proportion to the individual resources of its members.

The last mentioned society, however, resembles the former in one particular. Both are extending their operations; and the members of the Society of Jefferson county, "rejoice, that, within two or three years past, more has been done by them, than during the whole of their Society's previous existence." During the past year the Directors purchased 275 Bibles and 200 Testaments; and they have received 50 Bibles from the American Bible Society to which they are auxiliary.

*Domestic Missionary Society.*—In a late article on the subject of Domestic Missions we spoke of the declining state of the United Domestic Missionary Society, as a subject of deep regret. A correspondent of the N. Y. Observer alludes to the article in a courteous manner, and states that the prospects of the Society, have *recently improved;* that the earnest appeals which the executive committe have addressed to the public, have not been in vain; that these appeals have at least been liberally answered in the city of New-York; and, that "if the counties west of Albany, will in the coming summer forward the noble objects of the Society, in the proportion in which the city has aided them, the cry will be rather that "we want missionaries,' than that 'we want money." We are glad of an opportunity to give a more favourable representation of the prospects of this society, than the documents it has latterly published would warrant us in doing; and we trust that the writer alluded to, will not prove to have been too sanguine in his anticipations, when he intimates that the cause of domestic Missions never appeared more flourishing than at the present time. We shall always be pleased to bring the interests of this institution before our readers: and we hope that the recent example of the citizens of New-York will have its full influence on the inhabitants of the country.

*The Sabbath.*—The Editor of a Charleston, S. C. paper notices in terms of commendation, a recent determination of the owners of Shoestores in the city, to close their shops, during the Sabbath, and hopes that the owners of other shops and stores will be inclined to follow the example. What sort of a Sabbath must have hitherto prevailed in that city?—a commercial one? This reminds us that there are a few Groceries in Utica, which, while they present a *fair front*, are open *at the back-door*, for the admission of customers!!!

*Mr. Beman's Sermons.*—We mentioned some time ago, that Rev. Mr. Beman of Troy, was about to publish a little volume containing four sermons, on the necessity, nature, and extent of the Atonement. The volume is now before the public, and we are happy to say, that our anticipations respecting it, are more than realized, notwithstanding the high opinion we had formed of the talents of its author. It has been our intention to notice the work at some length; but at present, we have leisure only to say that Mr. B. is among those who advocate the doctrine of a general atonement; and that while his book is a very small one (so much so, that no one need be deterred from purchasing it on account of the price) it contains in some respects, the best defence of this system which we have hitherto seen.

*A Good Project.*—A correspondent of the New-York Observer who styles himself an Instructer, says, that while hearing the recitations of a class in Geography a few days since, respecting the superstitions of the Hindoos, the project occurred to him, of calling the attention of the lads to a consideration of their own privilege, so widely different from those of the heathen, as furnishing a motive for them to contribute something towards the support of heathen schools. The lads were pleased with the project. They were requested to communicate with their parents, and ascertain by the next day what sums they could contribute. The result was, that about 30 boys contributed $17, which was afterwards paid into the Treasury of the American Board of Commissioners.

*Map of Palestine.*—Proposals are issued at Boston for publishing a historical map of Palestine, from a London print issued in 1820. The historical details, &c. are interspersed with 96 vignettes, illustrative of the principal historical events. The map which is also to be accompanied by a pamphlet, is to be 45 by 30 inches in size; snd is to be published in three different styles, at $10, $8, and $6, a copy.

*Our Musical Articles.*—A respectable number of our patrons have objected to the Recorder's being made the vehicle of communication on the subject of church music, on the ground that the subject is not particularly *interesting to them.* Yet the same individuals, perhaps, will acknowledge that *somebody* must attend to the subject; and that it ought to be better understood, and more thoroughly investigated.

Others have suggested that, since any articles that can be written on this subject, would be likely to pass unnoticed by the majority of readers; it might be better to find some other medium of communication for the musical portion of our readers.

The latter, however, are sometimes almost clamorous for longer and more frequent communications; and it appears surprising to them, that any body who believes in the Christian religion, should object to the appropriation of some portion of the columns of *every religious journal* to discussions relating to this important part of public worship. Something they think must be wrong in the sentiments of such individuals.

Considering these varieties of opinion, we have thought that the interests of psalmody and of sacred music generally, would be best subserved by frequent and brief essays, extracts and communications; and we have therefore managed accordingly.

*Mr. Dutton's Pupils.*—Last Friday evening Mr. Dutton's pupils gave an exhibition of their proficiency on the Piano Forte, at Washington Hall, which did much credit to themselves, and reflected honour on their Teacher. Some of the members of the Amateur Society assisted in the performances; and a large and respectable audience attended.

*Vacancy at Amherst College.*—Professor Olds has resigned his situation at this institution.—His department was the Mathematics, and Natural Philosophy.

*The Marvellous.*—A statement appears in a number of papers, the substance of which is, that the engrafted stock of a pear tree, became tired of bearing pears, in consequence of which, it has ever since produced good apples!

An obliging correspondent has recently sent us the "Report of the Board of Domestic Missions within the bounds of the Presbytery of Albany." We took up the document with the intention of noticing it under the Editorial head; but on examination we found it to contain so much interesting matter as to require another location: and of course it has been deferred till next week.

*To Subscribers.*—Those who are in arrears for Volume 1st. of the Recorder, will confer a special favour on the publishers, by sending in their remittances as speedily as possible.

## POLITICAL.

FOREIGN.—We see nothing more important under the head of Foreign news in the late papers, than the following article from the London Times, which shows the attachment of the new French King to the cause of the Allies.

"We mentioned some time ago, the arrival of M. de Wotkousky at Paris, as Extraordinary Ambassador from the Emperor of Russia, to congratulate Charles X. upon his accession to the throne. The Muscovite was introduced to his Most Christian Majesty with great pomp, the Dauphin and French Ministers being present at the audience, and made a speech in which legitimacy and the Holy Alliance were talked about as the only two important concerns of the human race. This speech was given at length in the "Moniteur" of the following day; but we are surprised to find the King's answer omitted, as it struck us that Charles X. must be a more important personage in France, than a Russian nobleman. We are now able to supply the omission, and to state the reason why it took place. The following, we are assured, is a correct copy of the King's answer: "I receive with pleasure, the congratulations which you convey to me in the name of the Emperor of all the Russias; and you may assure him of the sincerity of the friendship which unites me to him. *I am as much attached as your powerful Monarch to the doctrines of the Holy Alliance*, and shall do all that lies in my power to maintain them, Tell him for me, that *as long as he and I continue united*, nothing is to befeared for the tranquility of Europe." M. de Villele, who had been consulted on the formation of this Royal rhodomontade, felt alarmed at its folly; and besides suppressing it in the "Moniteur" despatched couriers to London, Vienna, and Berlin, to palliate and excuse its extravagance."

*Bolivar Refuses a Crown.*—Immediately after the late decisive victory of the patriots in Peru, the agents of the holy alliance advised Bolivar to assume the crown, and assured him of the support of the allies. His conduct on the occasion was worthy of his character—he sent the infamous proposition to the congress, and expressed his intention to resign immediately the dictatorial power with which he had been invested, and retire to private life.

[*Utica Sentinel.*

By a decree, dated at Bagota, Nov. 4th, the seat of the Colombian Government is moved to Ocana, until a town is fixed upon, to be called BOLIVAR.

*New African Colony.*—The Sierra Leone Gazette of the 11th of September, states, that the American Settlers have in imitation of the plan which has succeeded so well in that colony, formed a new town on the summit of the Cape for the establishment of the liberated Africans, their superintendents and instructors.—It is about one mile and a half from the capital, and it has been called "*Thompson's town,*" in honour of the late Secretary of the United States Navy, under whose auspices the liberated Africans now there, have been restored to freedom.—*Baltimore Patriot.*

*The Slave Trade.*—According to the last annual report of the London African Institution (for 1824) in one year, 1822, there were shipped from Africa, for Rio-Janeiro, 31,240 negroes, of whom 2,424 died on the passage. Into Bahia, 8000 were imported the same year. In 1823, the total number shipped for Rio alone amounted to 21,472, of whom nearly 1300 died on the passage, and there is reason to believe that there was at least an equal importation into the other Brazilian ports, attended with an equal mortality. In the first six months of 1824 the number imported into Rio Janeiro alone was not less than 16,363, with a mortality of 2,247. The trade for Brazil is carried on north as well as south of the line, in spite of treaties.

The Emperor of Russia, and the Kings of Prussia and Spain, have recently issued decrees relating to the publication of works in their dominions. The Press is a subject of constant alarm and watchfulness to the European monarchs.

*Steam Packet from England to India.*—A Steam Packet of five hundred tons has been launched at Deptford, (Eng.) destined to serve as a packet to Calcutta.

A new company is forming in France, for the establishment of vessels on canals to be propelled by an air pump, which acts on a wheel, capable of producing an impulse equal to the power of 40 horses, although it requires but one person to keep it in motion. What next?

*Venerable society.*—On the 12th of January, twenty-seven old inhabitants of Portsmouth, England, met at a tavern whose united ages were *two thousand three hundred and sixty-one* years. The oldest, William Treadzel, was 95; the youngest John Cook, was 80 years and one month.

A bell, which weighs 18,000 lbs. has been discovered at the deph of 70 feet, in a valley of Mount Jura —It is imagined that a convent or church has been ingulfed in that place. Nothing but the bell has been yet met with. The search continues.

[*London paper.*

*Hebrew Manuscript.*—The biblical world is at present occupied in the investigation of a Hebrew roll of great antiquity, found in a vessel captured by the Greeks, which roll has recently been brought to England. The enormous sum of twelve hundred and fifty pounds has been asked for the relic; half that amount is said to have been offered for it by an eminent Hebrew capitalist.

*Steam Guns.*—It appears from an article that is going the rounds of the papers, that Mr. Perkins is not the first inventor of steam guns—the latter having been used on particular occasions in the late wars of France.

Upwards of 30 persons, men and women have been drowned at Fermanagh, Ireland, by the upsetting of a boat.

## LEGISLATURE OF NEW YORK.

The Canal Committee have reported in favour of improving the navigation from the Erie Canal to the Cayuga and Seneca Lakes; and have accompanied their report with a bill for that purpose. The navigation to be improved, is represented as only 21 miles in length, which will open a communication through the two lakes, of 100 miles, "extending into a country possessing a productive soil, healthy climate, and industrious inhabitants." The whole cost of purchasing the present works and adding the necessary repairs and improvements, it is thought, will not exceed $125,000. The Committee think that this appropriation would soon be refunded with interest, "by the tolls which it would yield," and prove to be profitable stock for the state.

*Proceedings during the past week.*—In Senate, Mr. Dudley, from the canal committee, reported a bill in favour of constructing a canal from Fort Edward to Saratoga Point, to be a part of the Champlain canal, instead of taking the Hudson river as is now done.

Mr. Colden, from the judiciary committee, reported a bill for the better protection of the property of merchants and others, who may enter into contracts or agreements in relation to goods, &c. entrusted to factors. This bill, if it becomes a law, will essentially alter a part of our commercial code.

Petitions have been presented from Troy, in favour of closing the canal locks on the Sabbath.

A bill has been reported in the Assembly to incorporate the Philharmonic (musical) Society, in the city of New-York.

The bill to incorporate the Troy Steamboat Company passed the Assembly, 107 to 1.

The bill to incorporate the Oneida Insurance Company also passed the house, 101 to 5.

The Court of Errors are to meet at the City Hall, in New-York, on the 1st Monday of June next.

We mentioned last week, that Gov. Clinton had declined accepting of his appointment as Minister to the Court of St. James. The Editor of the N. Y. Statesman, says, that, thinking the Governor's motives might possibly be misinterpreted, he solicited and obtained a copy of his answer to the President's letter, which is as follows:

"ALBANY, *25th February*, 1825.

SIR,—I feel most sensibly the honour conferred upon me by your communication of the 18th instant; and I receive this expression of your good opinion with a correspondent spirit:—But having recently accepted from the people of this state the highest office in their power, I cannot, consistently with my sense of duty, retire from it, until I have had an opportunity of evincing my gratitude and my devotion to their interests.

"I assure you, Sir, that it will afford me the highest gratification, in my present situation, to aid you in your patriotic efforts, and to witness the auspicious influence of your administration on the best interests of our country.

I have the honour to be, with perfect respect, your most ob't serv't,

DE WITT CLINTON.

*The Hon. John Quincy Adams, Washington.*

*Post-Office Laws.*—Among the important laws enacted at the recent session of Congress, is one remoulding and consolidating the several provisions for regulating the Post-office department.

The principal *alterations* adopted are thus noticed in the National Intelligencer.

The new provisions are not many, but there are some. Members of Congress, for example, are to enjoy the privilege of franking for sixty days, (instead of thirty,) preceding and following each Session of Congress. Printers are expressly authorized to send printed or written notes of their accounts to their subscribers, instead of being prosecuted therefor, as has been attempted. The punishment for robbery and embezzlement of letters, is made somewhat more proportionate to the magnitude and enormity of the offence, and to speak of the punishment devised for undue curiosity, or "prying into another's business."

There is one fine imposed by law, which we rather suspect, will make many a Post-master feel to see if his purse is safe. We refer to that which imposes a fine of fifty dollars for detaining any newspaper from its owner, or taking a peep into any package not intended for his office. By another provision, no Postmaster is hereafter to be contractor for, or concerned in carrying any mail. This, also, is certainly a very proper regulation.

*Pension List of the United States.*—An official report made to Congress from the War Department, at the last session of Congress, exhibits the following results:

Of Half pay Pensioners, the total number is 2,918, and the annual amount of the money paid to them is $906,664.

Of Revolutionary Pensioners, the total number is 13,127, and the total amount annually paid on that list is $1,342,848.

Of Invalid Pensioners, the number is 3,743, and the amount annually paid to them is $197,000.

Of Pensioners on half pay for five years (in lieu of bounty land) the number is 202, and the amount annually paid to them is $9,876.

So that the total number of Pensioners of the United States is 19,920, and the amount annually paid for Pensions is $2,556,388.

*Singular Facts.*—1st, Of the 213 Representatives in Congress, every one was in Washington at the late election, all in their seats except one. 2d. Only two states have furnished Presidents, viz. Virginia and Massachusetts. 3d. Of the first three Presidents, but one had a son, who is now elected President, during the life time of his father.

Of the six Presidents of the United States elected since the organization of the Federal Government, *one only* has deceased—Of the ten Governors of Massachusetts, elected under the existing Constitution *one only* is now living.

John Quincy Adams was born in that part of Braintree, now called Quincy, Mass., on the 11th July, 1767. He is therefore nearly 58 years old.

*Hartford Asylum.*—The amount of funds, of all descriptions, belonging to the Hartford Asylum for the education of the Deaf and Dumb, is stated at $215,540; a considerable portion of which are the avails of a liberal donation of land in Alabama, (23,040 acres) by the Congress of the United States. The whole number of pupils received into the institution since its establishment, is 128. Average cost to the Institution, $188 each.

*New-York State-Prison.*—On the 1st January, 1823, there were 608 prisoners confined in the State Prison in New-York; In 1824 there were received 188, making a total of 796. Of this number there were discharged in 1824, by pardon 73, expiration of sentence 51, and by death 30, leaving 642 prisoners on the 1st Jan. 1825—of which number there were 476 white men, and 16 white women—133 black men and 23 black women—Americans 505, foreigners 137. Of the above number 116 were sentenced for life.

*Volcano.*—The Essex county Republican, of March 12th, says "that on Sunday last about 2 o'clock in the morning, a shock was felt in this town supposed to be an earthquake. Some thought it to be thunder, others supposed at the moment that it was the rattling of wagons on the frozen ground, and others thought it to be the cracking of ice in the lake. In Brookfield, the shock was much more severe. But we have just learned from the town of Lewis, that it proves to have been a volcano. We understand that there is a mountain there, whose bowels of stones and earth, have been thrown out to the depth of *a hundred* feet, and that smoke was seen to issue from the centre, for three days afterwards. It is reported that a similar eruption took place there several years ago; we conclude, therefore, that it is a genuine volcano.

*Fruits of Canals.*—The committee on the subject of taxes from the Legislature of this state have reported that, "it is inexpedient to make any alteration in the law for assessment and collection of taxes, as probably, *taxes will, in a short time, be entirely dispensed with.*" What a comment upon the doctrine of internal improvement!

*Desha.*—The rumour that Desha has escaped from prison is said to be false. We hope so.

The net expense of the poor for the last year in the town of Salem, Mass. was only $64 85! This result has been produced by the town farm and the wise management of the overseers, by which the earnings of the paupers have defrayed all the rest of their subsistence.

*Copper Mines on Lake Superior.*—Gov. Cass represents these mines as exceedingly rich, and almost inexhaustible; and he thinks they might be bought of the Indians at $10,000, without doing injustice to their claims.

*Erie and Ohio Canal.*—The expense of cutting this canal, is estimated at about three millions of dollars. Including the feeders, the route is somewhat over 300 miles.

It is proposed to establish at Northampton, Penn. an institution to be called the La Fayette College.

Elegant furniture is now manufactured from the red bay wood of Florida. This is one of the most abundant productions of the soil, and is said to equal the best mahogany for beauty and durability.

Extensive veins of coal have been discovered in the Pokano mountains near Harrisburgh, Pa.

*Population of Missouri.*—By the census of 1824, the total number of inhabitants in this state is found to be 60,677.

Among the acts passed by the Legislature of Ohio at their late session, is one to incorporate the Theological Seminary of the Protestant Episcopal Church in the Diocess of Ohio, and one to incorporate the College of Alma, at New Athens.

*Bunker Hill Monument.*—The Massachusetts Legislature have granted $10,000 to this object.

A man was recently committed to gaol in Philadelphia on a debt of 26 cents.

*Literary.*—Dr. John D. Godman of Philadelphia, has undertaken a work on American Natural History, to be illustrated by engravings from living animals, or preserved specimens. The first part in three volumes 8vo is expected to appear early in September next.

The bill granting an annuity of eight thousand dollars for four years, to the Pennsylvania Institution for the Deaf and Dumb, has unanimously passed both branches of the Legislature of that state.

A charter of the Phi Beta Kappa has been granted from the four Alphas of Connecticut, Massachusetts, New-Hampshire and New-York to Maine; and a foundation meeting was holden at Brunswick, at the late inauguration, for the purpose of organizing it.

Proposals have been issued by Samuel F. Bradford, of Philadelphia, for publishing by subscription, "The Collateral Bible, or a Key to the Holy Scriptures, in which all the corresponding texts are brought together in one view, and arranged in a familiar and easy manner."

A new American novel entitled *Redfield*, says the Long Island Star, will shortly be before the public. It is connected with the early history of the country, and particularly of Long Island, and of the wars in which the Indians were engaged, wherein the settlers were made the unwilling spectators, or participators.

There is in the "Philadelphia Library," a Bible in the Latin Tongue, elegantly written on Vellum in the year one thousand and sixteen!

## DIED,

At St. Augustine, on the 9th inst. Mrs. MARIA SHEARMAN, wife of Mr. Robert Shearman, merchant, of this village.

JUST received and for sale by MERRELL & HASTINGS,—No. 40, Genesee street,
Four sermons on the
DOCTRINE OF THE ATONEMENT,
By NATHAN S. BEMAN, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.
ALSO,—Memoir of CATHARINE BROWN, Price 62 1-2 cents.

J. C. HASTINGS & CO. 84 Genesee street, offer for sale,
20 Hhds. Molasses,
30 Bbls. Brown Sugar,
25 Boxes Lump Sugar, &c. &c.
With a very extensive assortment of Liquors & Wines, in Quarter Casks, and half Quarter Casks, and every article in the Grocery Line, all which are offered on the most favourable terms, and at the lowest Wholesale prices.
Utica, Feb. 8, 1825 32tf

NOTICE
IS hereby given to all the Creditors of Alexander Quin, and likewise those of Elizabeth McFadden, now the wife of the above mentioned A. Quinn, to forward all accounts against them to Walter King, Esq. Utica; likewise it is requested that all owing them, will call and settle their bills at his office, on or before the first of April next. ALEXANDER QUIN.
ELIZABETH QUIN.
Utica, March 7, 1825.

## POETRY & MUSIC.

"Kindled only at the skies."

Mr. Hastings,—I send you the following beautiful Stanzas, as copied from a Common Place Book, deeming that at least they can do no harm. They are said to be from the pen of R. H. Wilde, Esq. of Georgia: The answer is attributed to a Lady of Baltimore. N. Y.

POEM.

My life is like the summer rose
That opens to the morning sky,
But ere the shades of evening close,
Is scattered on the ground to die;
Yet, on the rose's humble bed
The sweetest dews of night are shed,
As if she wept the waste to see;
But none shall weep a tear for me.

My life is like the autumn leaf
That trembles in the moon's pale ray;
Its hold is frail, its date is brief,
Restless, and soon to pass away!
Yet ere that leaf shall fall and fade,
The parent tree shall mourn its shade,
The winds bewail the leafless tree—
But none shall breathe a sigh for me.

My life is like the prints, which feet
Have left on Tempe's desert strand:
Soon as the rising tide shall beat,
All trace will vanish from the sand:
Yet, as if grieving to efface
All vestige of the human race,
On that lone shore loud moans the sea—
But none, alas! shall mourn for me.

ANSWER.

The dews of night may fall from heaven
Upon the wither'd rose's bed,
And tears of fond regret be given
To mourn the virtues of the dead;
Yet morning's sun the dews will dry
And tears will fade from sorrow's eye
Affection's pangs be lulled to sleep
And even love forget to weep.

The tree may mourn its fallen leaf
And autumn winds bewail its bloom,
And friends may heave the sigh of grief
O'er those who sleep within the tomb;
Yet soon will spring renew the flowers,
And time will bring more smiling hours;
In friendship's heart all grief will die,
And even love forget to sigh.

The sea may on the desert shore
Lament each trace it tears away,
The lonely heart its grief may pour
O'er cherish'd friendship's fast decay;
Yet when all trace is lost and gone,
The waves dance bright and gaily on;
Thus soon affection's bonds are torn,
And even love forgets to mourn.

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The following questions are proposed by our correspondent:

What are the *essentials* to good Lyric and Didactic Poetry? and what are the defects of writers of the present age?

### THE ORGAN.

Our readers will recollect that we gave our views of the Organ some time since, as an accompanying instrument; and, that at another time, we took up the subject of Preludes and Interludes. Since the appearance of these articles, we have received an obliging letter from a correspondent at the south, who is himself a man of musical science and a practical Organist. On the above subjects, he remarks as follows:

"The Organist himself, as I know from experience is not the proper person to adjust the powers of the organ to the voice—for he is deceived as to the strength of the organ, from his situation. I have found great difficulty in this thing and especially as there is no one here on whose judgment I can rely."

"I fully agree with you that the Organ should be an accompaniment merely:—but from your remarks I think I attach more importance to this accompaniment than you do. It seems to me impossible to sustain the voices without it, and yet it is eight times out of ten abused. I have been pleased with all the remarks I have seen on this subject in the Recorder, with a single exception in regard to the interludes. I agree with you that these should be very short, and should partake of the character of the Music (tune) performing, and especially of the words singing. If I am not mistaken you observed in the same number of your paper, that they should always partake of the character of the words about to be sung—or of the succeeding verse; whereas it seems to me the organist should always be inspired as it were, with the verse just closed; and his interlude should tend to deepen the impression it was calculated to make. I am governed altogether in my interludes by the hymns, and I frequently find that omitting them altogether, increases devotional feeling. I would have my interludes and all my playings governed by my feelings, deeply impressed with the sentiment of the words."

On reviewing our remarks on the subject of Preludes and Interludes, we find that the observation which our correspondent alludes to, was made respecting *preludes* instead of *interludes:* and, of course his opinion would on this point, correspond with our own. We afterwards stated, rather indefinitely to be sure, that "interludes, for the most part, should follow the same *analogy*." By this, however, we did not mean to intimate, that interludes should serve as introductions—which could not be; but that they should *resemble* them, in partaking of the *character* of the tune, and in enforcing the sentiments that occur in the words. So far we agree, in theory, with our correspondent.—But whether the organist should in interludes, always confine his attention to the sentiment of the preceding stanza, or whether he should not occasionally anticipate what is immediately to follow, is a question which, in our opinion, should be decided wholly in reference to the character and connexion of the words of the psalm or hymn.

We probably should not differ from our correspondent as to the *importance* of the Organ in any of those places where its powers are properly applied, and seconded by well disciplined voices.

## COMMUNICATIONS.

*For the Western Recorder.*

### PRIZE ESSAYS.

Mr. Hastings,

The communication in your paper of last week on the subject of prize essays, will, I trust, receive the particular attention of your readers. For myself, I heartily second the motion made in that article. Will it not strongly recommend itself to the moral and humane feelings, as well as to the literary taste of this community? The example furnished at Williams' College in making the subject of intemperance the theme of a prize essay, is well worthy of imitation.—Surely no one, who is not himself under the influence of ardent spirits or some other infatuation, will hesitate for a moment to admit, that intemperance is a most distressing calamity to the human race, whether it be considered in a physical or moral view, and that it prevails in our beloved country to such a degree, as to threaten our prosperity and even our political existence.

Intemperance has its powerful fascinations.—It calls multitudes of the young and inconsiderate into its deceitful paths, presenting only its allurements, and disguising and concealing its hideous and awful dangers. The eyes of the community should be opened on the subject; and there is perhaps no way in which this can be so well effected as by the method proposed. On most subjects relating to morality, the preachers of the gospel exert a happy influence, by holding forth the truths of the word of God in their public ministrations. Perhaps, indeed, they ought to say more than they do on the subject of intemperance. Still, much of their labour would be lost to that class of persons who need it most—because such persons are seldom seen in the house of God. Another method in which correct sentiments are generally diffused, is, through the medium of periodical papers.—But religious papers are not sufficiently circulated to cover the extent of this evil; and it is to be lamented that public sentiment is not sufficiently alive to the object, to relish frequent grave treatises against this evil, presented in the columns of a political paper. During such a state of public lethargy, it is not to be expected that able writers will suspend their other useful occupations, and volunteer their services in this discussion. For their productions would be found amongst the hasty scrawls of newspaper writers, and being considered of the same description, would seldom be read. But when a prize shall be offered, the attention of the public will be awake. A production of more than ordinary merit is expected, and the writer, under the influence of this anticipation, overlooking the value of a small prize, will feel that the occasion is one which demands his highest efforts. And such would be the result. The public would be presented with interesting discussions and compositions of primary excellence. These would be extensively read, and without presumption we may be confident, they would, in a measure, at least, produce their desired effect. From these consideration, it is also evident, that literature would be promoted. More enlarged views, more elevated sentiments, and and a more chaste and dignified style would enter into our literary productions. The acquisitions of literature would be more sought after, and the inconsistent, meagre, and insipid productions, which too often waste the time of writers and readers, would be neglected and despised.

The project of establishing a fund at Hamilton College, for Prize Essays on subjects of general utility, has, for a length of time, been thought of, and has been a subject of private communication. More than three months ago, I received a letter from a gentleman, who is to me an entire stranger, in which he proposes the establishment of such a fund, and offers a generous contribution of his own, on condition that the measure can be carried into effect. I have hitherto deferred giving him an answer, in the hope that in a little time, something would be done in this neighbourhood corresponding to his benevolent wishes.

I hope, Mr. Editor, that through the medium of your paper, we shall soon be made acquainted with the feelings of the community on this subject, and that some definite plan may be proposed which shall promise success. M.

## MISCELLANEOUS.

The late Jane Taylor is deservedly considered as among the most agreeable and instructive of British female writers. The following, perhaps, is the most masterly of any of the last productions of her pen, conveying in a guise of singular ingenuity, a grave and impressive moral.—*R. I. American.*

### A STAR-BORN EMIGRANT.

In a remote period of antiquity, when the supernatural and marvellous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed pacing the streets of one of the most magnificent cities of the east, remarking with an eye of intelligent curiosity every surrounding object. Several individuals gathered round him, questioned him concerning his country and his business; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of society. At the same time, the dignity and intelligence of his air and demeanor forbade the idea of his being either a barbarian or a lunatic. When at length he understood by their signs that they wished to be informed whence he came he pointed with great significance to the sky upon which the crowd, concluding him to be one of their deities, were proceeding to pay him divine honours; but he no sooner comprehended their design, than he rejected it with horror; and bending his knees and raising his hands towards heaven in the attitude of prayer, gave them to understand that he was also a worshipper of the powers above.

After a time, it is said that the mysterious stranger accepted the hospitalities of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the langnage, in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country of his guest; and upon his expressing the desire, the stranger assured him that he would answer his inquiries that evening after sunset. Accordingly as night approached, he led him forth upon the balconies of the palace, which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were now reflected from the dark bosom of its noble river, where stately vessels laden with rich merchandise from all parts of the known world, lay anchored in the port. This was a city in which the sound of the harp and the viol, and the sound of the millstone were continually heard; & craftsmen of all kinds of crafts were there. The stranger mused awhile upon the glittering scene, and listened to the confused murmur of mingling sounds. Then suddenly raising his eyes to the starry firmament, he fixed them with an expressive gaze on the beautiful evening star which was just sinking behind a dark grove that surrounded one of the principal temples in the city. "Marvel not, (said he to his host,) that I am wont to gaze with fond affection on yonder silvery star. That was my home—yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander. Often had I beheld with wondering admiration, this brilliant world of yours, ever one of the brightest gems in our firmament; and the ardent desire I had long felt to know something of its condition, was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission however one condition was annexed to which my eagerness for the enterprise, induced me hastily to consent; namely that I must thenceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject Tell me therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around me."

It was but a few weeks after his arrival on our earth, when walking in the cool of the day with his friend in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed; he inquired the use to which it was appropriated.

"It is" replied the nobleman, "a place of public interment."

"I do not understand you," said the stranger.

"It is the place," repeated his friend, "where we bury our dead."

"Excuse me, sir," replied his companion with some embarrassment, "I must trouble you to explain yourself yet further."

The nobleman repeated the information in still plainer terms.

"I am still at a loss to comprehend you perfectly," said the stranger, turning deadly pale. "This must relate to something of which I was not only totally ignorant in my own world, but of which I have, as yet, had no intimation in yours. I pray you, therefore, to satisfy my curiosity; for if I have any clue to your meaning, this surely, is a matter of more mighty concernment than any to which you have hitherto directed me."

"My good friend," replied the nobleman "you must be indeed a novice amongst us, if you have yet to learn that we must all sooner or later, submit to take our places in these dismal abodes; nor will I deny that it is one of the least desirable circumstances which appertain to our condition; for which reason it is a matter rarely referred to in polished society, and this accounts for your being hitherto uninformed on the subject. But truly, sir, if the inhabitants of the place whence you came are not liable to any similar misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor could I guarantee your safety for a single hour."

"Alas!" replied the adventurer, "I must submit to the conditions of my enterprise, of which till now, I little understood the import. But explain to me, I beseech you, something more of the nature and consequences of this wondrous metamorphosis, and tell me at what period it most commonly happens to man."

While he thus spake, his voice faltered, and his whole frame shook violently. His countenance was as pale as death, and a cold dew stood in large drops on his forehead.

By this time his companion finding the discourse becoming more serious than was agreeable, declared he must refer him to the priests for further information, this subject being very much out of his province.

"How!" exclaimed the stranger, "then I cannot have understood you—do the priests only die?—are you not to die also?

His friend, evading these questions, hastily conducted his importunate companion to one of their magnificent temples, where he gladly consigned him to the instruction of the priesthood.

The emotion which the stranger had betrayed when he received the first idea of death, was yet slight in comparison with that which he experienced as soon as he gathered from the discourses of the priests, some notion of immortality, and the alternative of happiness or misery in a future state. But this agony of mind was exchanged for transport, when he learned that by the performance of certain conditions before death the state of happiness might be secured.—His eagerness to learn the nature of these terms, excited the surprise and even the contempt of his sacred teachers. They advised him to remain satisfied for the present with the instruction he had received, and to defer the remainder of the discussion till tomorrow.

"How!" exclaimed the novice, "say ye not that death may come at any hour? may it not come this hour? and what if it should before I have performed these conditions! O! withhold not the excellent knowledge from me a single moment!"

The priests, suppressing a smile at his simplicity, then proceeded to explain their theology to their attentive auditor; but who shall describe the ecstacy of his happiness when he was given to understand that the required conditions were, generally of easy and pleasant performance; and that the occasional difficulties and inconveniences which might attend them, would entirely cease with the short term of his earthly existence. "If then, I understand you rightly," said he to his instructors, "this event which you call death, and which seems itself strangely terrible, is most desirable and blissful. What a favour is this which is granted me, in being sent to inhabit a planet in which I can die!" The priests again exchanged smiles with each other, but their ridicule was wholly lost upon the enraptured stranger.

When the first transports of his emotion had subsided, he began to reflect with sore uneasiness on the time he had already lost since his arrival.

"Alas what have I been doing!" exclaimed he. "This gold which I have been collecting, tell me, reverend priests, will it avail me any thing when the thirty or forty years are expired which you say, I may possibly sojourn in your planet?"

"Nay, (replied the priests,) but verily you will find it of excellent use so long as you remain in it."

"A very little of it shall suffice me," replied he, "for consider how soon this period will be past; what avails it what my condition may be for so short a season? I will betake myself, from this hour, to the grand concerns of which you have charitably informed me."

Accordingly, from that period, continues the legend, the stranger devoted himself to the performance of those conditions on which he was told, his future welfare depended; but in so doing he had an opposition to encounter wholly unexpected, and for which he was even at a loss to account. By thus devoting his chief attention to his chief interests, he excited the surprise, the contempt, and even the enmity of most of the inhabitants of the city, and they rarely mentioned him but with a term of reproach which has been variously rendered by all the modern languages.

Nothing could equal the stranger's surprise at this circumstance, as well as that of his fellow-citizens appearing, generally, so extremely indifferent as they did to their own interests. That they should have so little prudence and forethought as to provide only for their necessities and pleasures for that short part of their existence in which they were to remain in this planet he could consider only as the effect of disordered intellect, so that he returned their incivilities to himself, with affectionate expostulation, accompanied by lively emotions of compassion and amazement.

If ever he was tempted for a moment to violate any of the conditions of his future happiness, he bewailed his own madness with agonizing emotions; and to all the invitations he received from others to do any thing inconsistent with his real interests, he had but one answer—"Oh!" he would say, "I am to die—I am to die."

### THE IMPOSTURE OF POPERY.

*An authentic Anecdote.*

A Catholic in Ireland, who was lately sick, apparently died; and the deluded attendants, who always tremble at the approach of death, began to say their fifteen Ave Marias and Pater Nosters, for the peace of the departed soul; when the supposed dead man rose up, and told them he had been in purgatory. He said, he was first brought to the gates of heaven; but he was not clean enough to be admitted. He was next led to purgatory, which he describes as a sore place; although he was not plunged into the lake, yet the walks round about it are enough to make people tremble. He says, in the paths about the lake of purgatory, there are thousands of sharp pointed steel needles, for the persecution of pilgrims; and that all the Roman Catholics who die in great sins, are inside the lake, in great torments. He complains of a spirit who stood at the corner of the lake, who would fain have pulled him in, but was reprimanded by a higher power, who exclaimed, "Don't you see he has the Seal of the Church?" He says these guards cannot come nigh those who have received extreme unction. It is surprising, continued he, to see the souls in purgatory flying about, and crying when they see some released. He saw a number of souls redeemed by the Purgatorian Society of Dublin,* and he recommends all people to give money to it, for saying Masses for the dead. He gave many of the people of the place an account of their departed relations and friends.—*London Evangelical Magazine.*

*This is a Penny-a-week Society, that receives subscriptions for Masses.

### ORIGINAL SIN.

I overheard a discourse something like altercation between a deacon, his son and servants. Some one had informed him that the cattle had broken into the cornfield, and were making great ravage. His servants were ordered to make haste and turn them out and repair the breach. "How came they there?" says one:—"Which way did they did get in?" cries another. "It is imposible, the fences are good," says a third. "Dont stand here talking to no purpose," cries the deacon, with increasing earnestness. "They are in the field destroying the corn. I see them with my own eyes.—Out with them speedily, and put up the fence. "As I approached he began to be more calm." Your pardon sir,—those fellows have quite vexed me. They remind me of our parson's sermon on the origin of sin, spending his time in needlessly inquiring *how* it came *into* the world, while he ought to be exhorting us to DRIVE IT OUT."


## WILLIAM CLARKE'S
LOTTERY AND EXCHANGE OFFICE,
No. 53, Genesee Street, Utica.

Tickets and Shares, for sale, in Class No. 4, for Dec. 1824, to be drawn on the 6th of April next.

CAPITAL PRIZES.

| | | | | | |
|---|---|---|---|---|---|
| 2 Prizes of | $10,000 | | 41 | of | $200 |
| 3 | — 5,000 | | 51 | — | 100 |
| 1 | — 3,082 | | 51 | — | 60 |
| 17 | — 1,000 | | 1734 | — | 12 |
| 20 | — 500 | | | | |

and a great number of smaller ones. Present price of Tickets, $6. Shares in proportion.

Orders per mail (post paid) promptly attended to.

Utica, January 20th, 1825. 29

## NEW STORE.
I. J. BERRY'S
## Family Grocery, Agricultural and Garden Seed Store,
No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Teas, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to take their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

## FRESH TEAS.

200 Chests, Hyson Skin, (various chops.)
13 do. Hyson and Young Hyson,
21 do. Souchong,
For sale by J. C. HASTINGS & Co.
84 Genesee street.
Utica, Feb. 8, 1825. 32

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,
65 Genesee street, Utica.

## UTICA
## Looking-Glass Factory.
WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style. Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

## NOTICE
TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.
Utica, 20th Jan. 1835.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

January 25, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. *"Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* Truman Parmele, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

FOR sale by Merrell & Hastings, No. 40, Genesee-street, the

*CHRISTIAN AND COMMON ALMANACK,*

by the gross or thousand.

Utica, Nov. 9th, 1824.



TERMS OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*